TO THE

POPE

And all his

MAGISTRATES

And the

PROTESTANTS,

Here they and all Christendom may see the moderation of the Heathen Emperours to the Christians in the 250 years before there was a Pope, signified by their Letters following in the behalf of the Christians Liberty, which will rise up in Judgement against the Popes and their Emperours, and his Magistrates, and most of the Protestants, as here you may see in the reading of their Declarations, and the straitnesse of the Orders of those called Christians now, and the largenesse of the Heathens then, as concerning liberty in the Spirit to worship God, and also here you may see the Heathen were more moderate to the Christians, then the Christians, so called, are one to another.

Taken out of the Ten Persecutions.

LONDON,
Printed for *Thomas Simmons*, at the sign of the *Bull* and *Mouth* near *Aldersgate*, 1661.

UMI

The Letter of Adrian *the Emperor to* Minutius Fundanus.

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I Have received an Epiſtle written unto me from *Serenus Granius* our right worthy and welbeloved whoſe office you do now execute; Therefore I think it not good to leave this matter without further adviſement and circumſpection to paſſe, leaſt our Subjects be moleſted, and malicious *Sycophants* boldned and ſupported in their evil; wherefore if the Subjects of our Provinces do bring forth any accuſation before the Judge againſt the Chriſtians, and can prove the thing they object againſt them, let them do the ſame and no more, and otherwiſe for the name onely, not to impeach them, nor to cry out againſt them; for ſo, more convenient it is, that if any man will be an accuſer, you to take the accuſation quietly and judge upon the ſame; Therefore, if any ſhall accuſe the Chriſtians, and complain of them as Malefactors, doing contrary to the Law, then give you judgment according to the quality of the crime; but notwithſtanding whoſoever upon *ſpight and malicionſneſſe* ſhall commence or cavil againſt them, ſee you correct and puniſh that man for his inordinate and malicious dealing.

This was written above 500 *years before there was a* Pope, *or univerſal Biſhop in* Rome.

The Epiſtle of Antonius Pius *to the Commons of* Aſia.

Emperor and Cæſar, Aurelius, Antonius, Auguſtus, Armenius, Pontifix Maximus, Tribune eleven times, Conſul thrice, unto the Commons of Aſia, *greeting,*

page 37.
Anno 140
in the 3d.
perſecuti-

I Am very certain that the gods have a care of this, that they which be ſuch ſhall be known, and not

lie hid, for they do puniſh them that will not worſhip them more than you, which ſo ſore vex and trouble them, confirming thereby the opinion which they have conceived, and do conceive of you; that is, to be wicked men, for this is their joy and deſire, that when they are accuſed, rather they covet to dye for their god then to live, whereby they are victorers, and do overcome you, giving rather their lives then to be obedient to you, in doing that which you require of them; and here it ſhall not be inconvenient to advertize you of the Earthquakes which have and do happen among us, that when at the ſight of them you tremble and are afraid, then confer your caſe with them, for they upon a ſure confidence of their God, are bold and fearleſſe, much more then you, who in all the time of this your ignorance, both do worſhip other gods, and neglect the Religion of Immortality, and ſuch Chriſtians as worſhip him, them you do drive out and perſecute them unto death; of theſe and ſuch like matters many Preſidents of our Provinces did write to our Father of famous memory heretofore, to whom he directed his anſwer again, willing them in no caſe to moleſt the Chriſtians, except they were found in ſome treſpaſſe prejudicial againſt the *Empire* of *Rome*; and to me alſo many there be, which write ſignifying their mind in like manner, to whom I have anſwered again to the ſame effect and manner as my Father did; wherefore if any hereafter ſhal offer any vexation or trouble to *ſuch*, having no other cauſe, but onely for that they are *ſuch*, let him that is impeached be releaſed, and diſcharged free; Yea although he be found to be ſuch (that is a Chriſtian) and let the accuſer ſuſtain the puniſhment, *&c.*

This was written about 500 *years before there was a* Pope, *or univerſal* Biſhop *in* Rome.

Marcus.

Marcus Aurelius Antonius, Emperour to the Senate and People of Rome.

I Give you hereby to understand what I intend to do, as also what successe I have had in my wars in *Germany*, and with how much difficulty I have victualled my Camp, being compassed about with seventy and four fierce Dragons, whom my Scouts descried to be within nine miles of us, and *Pompeianus* our Lieutenant hath viewed, as he signified unto us by his Letters; wherefore I thought no lesse, but to be over-run, and all my bands of so great multitude, as well my vaward mainward, as rere-ward, with all my Souldiers of *Ephrata*, in whose host there were numbred of fighting men, nine hundred seventy and five thousand; But when I saw my self not able to encounter with the enemie, I craved aid of our *Country gods*, at whose hands I finding no comfort, and being driven of the Enemy unto an exigent, I caused to be sent for those men which we call *Christians*, who being mustered were found a good indifferent number, with whom I was in further rage then I had good cause, as afterwards I had experience, by their marvellous power, who forthwith did their endeavour, but without either weapons munition, armour, or trumpets, as men abhorring such preparations, and furniture, but onely satisfied in trust of their God, whom they carry about with them in *their Consciences*; It is therefore to be credited, although we call them wicked men, that they worship God in their hearts, for they falling prostrate upon the ground, prayed not onely for me, but for the host also which was with me, beseeching their God for help, in that our extremity of victuals and fresh water, for we had been now five dayes without water, and

Page 46. Anno 175 in the 4th persecution.

were

were in our Enemies Land, even in the midſt of *Germany*, who thus falling upon their faces made their Prayer to a God unknown of me; And there fell amongſt us from Heaven a moſt pleaſant & cold ſhowr, but amongſt our Enemies a great ſtorm of hail mixt with lightning, ſo that immediately we perceived the invincible hand of the moſt mighty God to be with us; Therefore we gave thoſe men leave to profeſſe Chriſtianity, leaſt perhaps by their Prayer we be puniſhed with the like, and thereby make my ſelf the Author of ſuch hurt as ſhall be received by the Chriſtian profeſſion; and if any ſhall apprehend one that is a Chriſtian onely for that cauſe, I will that he being apprehended, without puniſhment, may have leave to confeſſe the ſame, ſo that there be no other cauſe objected againſt him, more then that he is a Chriſtian, but let his accuſer be burned alive, neither will I that he confeſſing, and being found a Chriſtian, ſhall be inforced to alter the ſame his Opinion by the Governor of any of our Provinces, but left to his own choice; and this decree of mine I will to be ratified in the Senate Houſe, and command the ſame publiquely to be proclaimed and read in the Court of *Trajanus*; and that further from thence it may be ſent in all our Provinces by the diligence of *Varations* Governour of our City of *Polione*; and further we give leave to all men to uſe and write out this our Decree, taking the ſame out of our Copy, publiquely in the common Hall ſet forth.

This was written about 480 *years before there was a* Pope, *or univerſal Biſhop.*

Emperor

Emperour and Cæſar Publius Licinius Galienus Pius Fortunatus Auguſtus, unto Dionyſius to Pina, and to Demetrian, and to all other the like Biſhops, The bountiful benignity of my gift.

I have willed and commanded to be proclaimed through the whole World, to the intent that ſuch which are detained in baniſhment for Diſcipline ſake may ſafely return home again from whence they came, and for the ſame cauſe I have here ſent to you the example of my Reſcript, for you to peruſe and to enjoy, ſo that no man be ſo hardly to vex or moleſt you, and this which you may now lawfully enjoy hath been long ſince by me granted, and therefore for your more warrant in the ſame, I have committed the exemplar hereof to the cuſtody of *Aurelianus Cirenius* my chief Steward, where you may fet the Copy to ſee at your pleaſure.

Pag. 97. in the eighth perſecution of the 10. *Anno* 263. *Euſeb. lib.* 7. *cap.* 13.

This was written in the behalf of the Chriſtians about 390. years before there was a Pope in *Rome.*

The Copy of an Epiſtle of Conſtantinus *ſent to his Subjects inhabiting in the Eaſt.*

Victor Conſtantinus Maximus Auguſtus, to our loving ſubjects inhabiting throughout the Eaſt parts ſendeth greeting.

THe thing it ſelf which in the ſure and moſt firm Law of Nature is contained, doth give unto all men (even as God hath ordained the ſame) ſufficient perſeverance and underſtanding, both of ſuch things as man ought to foreſee, as alſo what things preſently he ought to meditate, neither is there any thing therein to be doubted, of ſuch which have their

Page 91. about An. 310 in the 10th perſecution.

minds directed to the ſcope or work of perfect underſtanding; ſo that the perfect comprehending of ſound reaſon, and the perſeverance thereof, be compared with the Knowledge of God, being the True and Perfect Virtue; whereof let no wiſe man be troubled, although be ſees divers men of divers diſpoſitions; for Wiſdom which ſpringeth of Virtue, cannot abide or acquaint her ſelf with fond *Idiots*, unleſſe that (on the other ſide) the malice of perverſe lithernes prolong her daies, and cauſe the ſame *Idiocy* to ſurvive; wherefore aſſuredly the Crown and Price of Virtue lyeth open unto all men, and the moſt Mighty God ordereth the judgement of the ſame: I undoubtedly (as manifeſtly as poſſible is) will endeavour my ſelf to teſtifie and confeſs unto you, all the hope which is *in me*; I think verily that the Emperours which before this time have lately been, even for their Tiranny, had the Empire taken from them, and my Father onely exerciſing and uſed all meekneſs and lenity in his affairs, calling upon God the Father with great devotion and humility, hath been exalted to the ſame, and all the reſt as men wanting their wits, and in compariſon as ſavige Beaſts, rather did give themſelves to like cruelty, then unto any lenity and gentleneſs towards their Subjects, in which Tiranny every one for his time being noſuled, utterly ſubverted the True and Unfallible Doctrine, and ſo great malice was there kindled in their Breaſts, that when all things were in peaceable tranquality, they made and raiſed moſt cruel and bloody inteſtine or civil Warrs; it is credibly informed us, that in thoſe dayes *Apollo* gave Anſwers, but not by any mans Mouth, but out of a certain Cave and dark place, (ſaying) that he was much diſquietted by thoſe that were the juſt men and livers upon the Earth, ſo that he

he could or would not for them declare a truth of such things as others demanded, and hereby it came to passe that such false divinations were given from the golden Tables in *Apollo*'s Temple, and in this thing did his Prophetical Priest complain of, when he took up again the hair of his head that others had contemptuously cast down? And that the neglecting of his divination was the cause of so many evils amongst men; but let us see what was the end hereof; we now boldly and without all fear invocate and worship the omnipotent God. When I was a Child I heard that he which then was chief *Emperour* of *Rome*, unhappy, yea most unhappy man, being seduced and brought into errour by his Souldiers, curiously enquired who were those just men upon the earth that *Apollo* meant, and one of his Priests which was near about him, made answer that they were the Christians; this answer hereupon unto him being as delectable as honey unto the mouth, drew the sword given unto him to be revenged upon evil doers and malefactors, against the Professors of the irreprehensible Sanctimony and Religion, and straightway he gave forth a Commission (to bloudy homicides as I may well call them) and gave commandment to all the Judges, that they should endeavour themselves with all the cunning they had, to the devising of more grievous and sharper punishment against the poor Christians; then, then I say, a man might have seen how greatly the honest professors of that Religion were molested with cruelty, and daily suffered no small injuries and contumelies, and that also they suffered and sustained the same with such temperance, as though they had had no injuries done unto them at all, which temperance and patience of theirs was the cause why the furious Citizens were the more mad and raging against them; what fires, what tortures, what kind of torments were there, but they without respect either of age or sex were inforced to feel?

Then did the earth without doubt her self bewail her Children, and the round world which containeth all things, being sprinkled and imbrued with their bloud, made doleful lamentation for them, and the day it self provoked for to mourn was made amazed for them, but what is this to purpose? Now the very barbarous Nations rejoyce for their sakes, which received and harboured them when they were afraid and fled from us, keeping them as it were in most loving and amiable Captivity,

and they ſaved not onely their lives, but alſo were a defence for their Religion; and now alſo the *Roman* Nation remembreth, and hath before their eyes this blame and ſpot, which the Chriſtians that were of that time worthily gave unto them, when they by them were baniſhed (as unfit members of their Common wealth) amongſt the barbarous people; what needeth to make further rehearſal of the mourning lamentation which the Heathen people themſelves throughout all the world made for the pitiful murder and ſlaughter of them? After that it came to paſſe, that they which were Authors of all theſe miſchiefs died alſo, and were committed for their reward to the moſt filthy and horrible Dungeon of Hell, they being ſo intangled with inteſtine and civil wars, left alive neither name nor kinſman of their own, which thing undoubtedly had not chanced, unleſſe the wicked devinations of *Apollo*'s Oracles had deceived and bewitched them; To thee therefore now I pray, Oh moſt mighty God, that thou wilt vouchſafe to be merciful, and pardon all the Eaſt parts, and Inhabitants of the ſame, being oppreſſed with calamity, and that by me thy Servant thou wilt of thy goodneſſe help and relieve the ſame; and theſe things raſhly crave I not at thy hands, Oh Lord moſt mighty, and holieſt God of all, for I being perſwaded by the onely Oracles, have both begun and alſo finiſhed wholeſom and profitable things; and further, by the bearing and ſhewing of thine Enſign, have overcome a mighty and ſtrong Hoſt, and when any neceſſity of the Common-weal (to my charge committed) requireth thereunto (following thoſe ſigns and tokens of thy vertues) I boldly go forth and fight againſt mine Enemies; and for this cauſe have I ſacrificed my ſoul unto thee, purified and cleanſed both with thy love and fear; Yea truly, thy Name do I ſincerely love, and thy power do I reverence, which by many tokens and wonders hath ſhewed and confirmed thereby my belief and faith; Therefore will I do my endeavour, and bend my ſelf thereunto, that I may re-edifie thy moſt holy Houſe, which thoſe wicked and ungodly *Emperors*, have with ſo great ruine laid waſte; thy people do I deſire to bring and eſtabliſh in firm peace and tranquillity, and that for the publick utility of all the Inhabitants of the earth, thoſe which yet erre, and are out of the way, enjoy the benefit of peace and quietneſſe with and amongſt the number of the faithful ſort, for I truſt the reſtitution of the

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like ſociety and participation may be a means to bring them alſo that erre into the perfect way of verity; Let no man therefore be grievous one unto another, but whatever man thinketh beſt, that let him do, for ſuch as are wiſe ought throughly to be perſwaded, that they onely mean to live holily, and as they ſhould do, whom the Spirit of God moveth to take their delight and recreation in reading his holy will; and if others wilfully will go out of the way, cleaving to the Synagogues of falſe doctrine, they may at their own peril; as for us we have the moſt worthy houſe, or congregation of Gods verity, which he according to his own goodneſſe and nature hath given us; and this alſo we wiſh unto them, that with like participation and common conſent, they may feel with us the ſame delectation of mind; for this our Religion is neither new nor newly invented, but is as old as we believe the Creation of the world to be, and which God hath commanded to be celebrated with ſuch worſhip as both ſeemed and pleaſed him; but all living men are Lyars, and are deceived with divers and ſundry deluſions; Thou O God for Chriſt thy Sons ſake, ſuffer not this wickedneſſe again to root, thou haſt ſet up a clear and burning Light, that thereby as many as thou haſt choſen may come unto thee, theſe thy miracles approved the ſame, it is thy power that keepeth us in innocency and fidelity, the Sun and the Moon run their appointed courſe, neither yet in ranging wiſe wander the Stars to what place of the world they lift themſelves, the dayes, years, months and times keep their appointed turns, the earth abideth firm and unremovable at thy word, and the wind at the time (by thee directed) ſtormeth and bloweth, the ſtreaming watering flouds ebb in time according as they flow, the raging Sea abideth within her bounds and limits, and for that the Ocean Sea ſtretcheth out her ſelf in equal length and breadth with the whole earth, this muſt needs be wrought with ſome marvellous workmanſhip of thine own hand, which thing unleſſe it were at thy will made and diſpoſed, without all doubt ſo great difference and partition between would ere this time have brought utter ruine and deſtruction both to the life of man, as to all that belongeth to man beſide, which for that they have ſuch great and huge conflicts amongſt themſelves, as alſo the inviſible Spirits have; We give thee thanks O Lord moſt mighty, God of all Gods, that all mankind hath not been deſtroyed

thereby; Surely even as greatly as thy benignity and gentleness is manifested by divers and sundry benefits bestowed upon us, so much also is the same set forth and declared in the discipline of thy eternal Word to those that be heavenly wise, and apply themselves to the attainment of sincere and true vertue; but if any such there be that little regard, or have but small respect unto the consideration thereof, let them not blame or lay a fault in others that do the same, for that Physick whereby health is obtained, is manifestly offered unto all men; Now therefore let no man go about to subvert that which experience it self doth shew (of necessity) to be pure and good; Let us therefore altogether use the participation of this benefit bestowed upon us, that is to say, the benefit of peace and tranquillity, setting apart all controversie, and let no man hurt or be prejudicial to his fellow for that thing wherein he thinketh himself to have done well, if by that which any man knoweth and hath experience of, he thinketh he may profit his neighbour, let him do the same, if not let him give over, and remit it till another time, for there is a great diversity betwixt the willing and the voluntary embracing of Religion, and that when a man is thereunto informed, & counseled; of these things have I made a more large discourse, than indeed the scope & mediocrity requireth, especially because I would not have my faith (touching the verity) to be hid, for that I hear there be some which complain the old accustomed haunting of their Temples, and that the power of such darkness is cut off and taken away, which thing surely I would take in better part, were it not that the violent rebellion of *flagitious* errour were so fixed in many mens hearts, whereby they thirst after the utter subversion of the Common-weal and Empire.

This was written about 300 years before there was a Pope, or universal Bishop in Rome.

The Copy of the Emperial Constitution of Constantinus, *and* Licinius, *for the establishing of the free worshipping of God after the Christian Religion.*

page 77. about An. 319. in the tenth persecution.

NOt long agone we weighing with our selves, that the liberty and freedom of Religion, ought not in any case to be prohibited, but that free leave ought to be given to every man to do therein, according to his will and mind;

We have given commandment to all men to qualifie matters of Religion as they themſelves thought good, and that alſo the Chriſtians ſhould keep the opinions and Faith of their Religion; but becauſe that many and ſundry opinions by the ſame our firſt Licence ſpring and increaſe through ſuch liberty granted, We thought good manifeſtly to add thereunto, and make plain ſuch things whereby perchance ſome of them in time to come may from ſuch their obſervance be let or hindred; When therefore by proſperous ſucceſſe, I *Conſtantinus Auguſtus*; and I *Linicius Auguſtus* came to *Mediliolanum*, and there ſat in Council upon ſuch things as ſerved for the utility and profit of the Common-Weal, theſe things amongſt others we thought would be beneficial to all men, yea and before all other things we purpoſed to eſtabliſh thoſe things wherein the true Reverence and Worſhip of God is comprehended, that is, to give unto the Chriſtians free choice to follow what Religion they think good, and whereby the ſame ſincerity and celeſtial grace, which is in every place received, may alſo be embraced and accepted of all our loving Subjects; according therefore unto this our pleaſure upon good adviſement and ſound judgement, we have Decreed, that no man ſo hardy be denied to chuſe and follow the Chriſtian obſervance or Religion, but that this liberty be given to every man, that he may apply his mind to what Religion he thinketh meet himſelf, whereby God may perform upon us all his accuſtomed care and goodneſſe; To the intent therefore you might know that this is our pleaſure, We thought it neceſſary this to write unto you, whereby all ſuch errors and opinions being removed, which in our former Letters being ſent unto you in the behalf of the Chriſtians are contained, and which ſeem very undeſcreet and contrary to our clemency may be made fruſtrate and annihilate; Now therefore firmly and freely We will and command, that every man have a free liberty to obſerve the Chriſtian Religion, and that without any grief or moleſtation he may be ſuffered to do the ſame. Theſe things have we thought good to ſignifie unto you by as plain words as we may, that we have given to the Chriſtians free and abſolute power to keep and uſe their Religion; and for ſo much as this liberty is abſolutely given of us unto them, to uſe and exerciſe their former obſervance, if any be diſpoſed, it is manifeſt that the ſame helpeth much to eſtabliſh the publique

tranquillity of our time, every man to have Licenſe and liberty to uſe and chuſe what kind of worſhipping he liſt himſelf; and this is done of us onely for the intent that we would have no man to be enforced to one Religion more than another; and this thing alſo amongſt others we have provided for the Chriſtians, that they may have again the poſſeſſion of ſuch places in which heretofore they have been accuſtomed to make their Aſſemblies; ſo that if any have bought or purchaſed the ſame either of us or of any other, the ſame places without either money or other recompence forthwith and without delay We will to be reſtored again unto the ſaid Chriſtians; And if any man have obtained the ſame by gift from us, and ſhall require any recompence to be made to them in that behalf, then let the Chriſtians repair to the Preſident, being the Judge appointed for that place, that conſideration may be had of thoſe men by our benignity; all which things we Will and Command that you ſee to be given and reſtored freely, and with diligence unto the ſociety of the Chriſtians, all delay ſet apart; And becauſe the Chriſtians themſelves are underſtood to have had not only thoſe places wherein they were accuſtomed to reſort together, but certain other peculiar places alſo, not being private to any one man, but belonging to the right of their Congregation and Society; You ſhall ſee alſo all theſe to be reſtored unto the Chriſtians, that is to ſay, to every Fellowſhip and Company of them, according to the Decree whereof we have made mention, all delay ſet apart; Provided that the order we have taken in the mean time be obſerved, that if any, taking no recompence, ſhall reſtore the ſame Lands and Poſſeſſions, they ſhall not miſtruſt, but be ſure to be ſaved harmleſſe by us. In all theſe things it ſhall be your part to employ your diligence in the behalf of the foreſaid company of Chriſtians, wherby this our commandment may ſpeedily be accompliſhed, and alſo in this caſe by our clemency the common and publick peace may be preſerved; for undoubtedly by this means, as before we have ſaid, the good will and favour of God towards us (whereof in many caſes we have had good experience) ſhall alwayes continue with us; And to the intent that this our Conſtitution may be notified to all men, it ſhall be requiſite that the copy of theſe our Letters be ſet up in all places, that men may read and know the ſame, leaſt any ſhould be ignorant thereof.

This was written about 330 *years before there was a* Pope *or universal Bishop at* Rome.

Maximinus the Emperor in the behalf of the Christians. pag. 74. in the tenth perſecution. *Anno* 318.

AMongſt other things, which for the benefit and commodity of the Common-wealth we eſtabliſhed, we commanded to reform all things according to the ancient Laws and publique Diſcipline of the *Romans*; And alſo to uſe this policy, that the Chriſtians, which had forſaken the Religion of their Forefathers, ſhould be brought again to the right way, for ſuch phantaſtical ſingularity was amongſt them, that thoſe things which their Elders had received and allowed, they rejected and diſallowed, deviſing every man ſuch Laws as they thought good, and obſerved the ſame, aſſembling in divers places great multitudes of people; Therefore when our foreſaid Decree was Proclaimed, many there were that felt the penalty thereof, and many being troubled therefore ſuffered many kinds of death; And becauſe we ſee yet that there be many which perſevere in the ſame, which neither give due worſhip unto the celeſtal Gods, neither receive the God of the Chriſtians, we having reſpect to our accuſtomed benignity, wherewith we are wont to ſhew favour unto all men, think good in this caſe alſo to extend our clemency, that the Chriſtians may be again tolerated, and appoint them places where again they may meet together, ſo that they do nothing contrary to publick order and diſcipline; By another Epiſtle we mean to preſcribe unto the Judges, what ſhall be convenient for them to do; Wherefore according as this our bountiful clemency deſerveth, let them make Interceſſion to God for our Health, Common-weal, and for themſelves, that in all places the ſtate of the Common-weal may be preſerved, and that they themſelves may be able ſafely to live within their bounds. *Euſeb. lib. 6. cap. ult.*

This was written about 340 *years before there was a* Pope *or universal* Biſhop *in* Rome.

Sabinus the Emperors chief Officer wrote his pleaſure in this wiſe. pag. 74. about *anno* 318. in the tenth perſecution.

THe Majeſty of our moſt gratious and Soveraign Lords the Emperours hath lately decreed with ſpecial diligence and devo-

devotion, to induce all men to a uniform life, that they which seemed to dissent from the *Roman* custom by a straying manner of living, should exhibit to the immortal Gods their due and proper worship; but the wilful and obstinate mind of divers so much and so continually resisted the same, that by no lawful means they might be revoked from their purpose, neither made affraid by any terror or punishment; because therefore it so came to passe, that by this means many put themselves in peril and in jeopardy; the Majesty of our Soveraign Lords the Emperors, according to their noble piety, considering that it was far from their Princely Majesties, that such things should be, whereby so many men and much people should be destroyed, gave me in charge that with diligence I should write unto you, that, if any of the Christians from henceforth fortune to be taken in the exercise of their Religion, that in no no wise you molest the same, neither for that cause do you judge any man worthy of punishment, for that in all this time it hath evidently appeared, that by no means they might be allured from such wilfulnesse; It is therefore requisite that your wisdom write unto the Questor, Captains and Constables of every City and Village, that they may know it not to be Lawful for them to do contrary to the prescript of this commandment, neither that they presume to attempt the same, *Euseb lib. 9 cap.*

This was written about three hundred and thirty years before there was a Pope *or chief Bishop at* Rome.

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